

A
 REVIEW
 OF THE
 STATE
 OF THE
 BRITISH NATION.

Saturday, August 6. 1709.

I Have in none of my Writings ever blam'd the *Episcopal* Party in *Scotland* for being *Episcopal*; it is not my Business to ask any Man, why he is of this or that Opinion, or to pass my Censure on him for being so—— If I were disputing against Opinions, it were another Thing; nor indeed are these Papers pointed at the *Episcopal* Party in *Scotland*, *Qua Episcopal*— but at the *Jacobite* Interest and Party, *Qua Jacobite*—— And tho' it may be true, that the Persons may be the same, and the Term almost synonymous, be that to themselves, I am talking to them in their *Jacobite* Capacity—— And how far *Episcopacy* is made the Handle of their private Designs, will appear in two Cases, in both which I

pretend to charge them with a conceal'd Contrivance cover'd over with the Mask of Policy, pretending one Thing, but designing another—— And as this is a home Charge, it behoves me to make it out, which I shall endeavour to do—— not only because in Justice I ought, but because in proving the Practice, the Design will be prov'd of Course—— and consequently expos'd.

1. The *First* is their claiming Kindred of the Church of *England*, in order to engage them to espouse and protect them.
2. In pretending their Invasions of the Establish'd Church, are by Connivence from the Government and the Queen.

The

The *First* of these is obvious, from the late Narrative, and from several Books and Pamphlets, publish'd as well in *England* as in *Scotland*, wherein they appeal to the Church of *England*, as being of the same Body—And from their Attempts in many Places to introduce the *English* Service in their Meetings, the better to resemble that Church they claim an Alliance to—alleging, tho' most untruly, that all the Heats and Prosecutions against them have been rais'd purely for their introducing the *English* Service; this is express'd thus, *The chief Occasion of this Disturbance now given them was the Acceptance, that the Liturgy of the Church of England meets with in Scotland, so that it is become publickly to be practis'd—* Narrative, pag. 15. Part II.

That this is manifestly false, needs no Proof here—But this is worth Note at this Time, and I shall leave it so, to speak more to it hereafter.

First, It was neither Liturgy or no Liturgy, *Episcopacy* or no *Episcopacy*, was the Dispute, but meer Genuine abstracted *Jacobitism*—and there never was any Question offer'd to any Minister, whether they read these or those Prayers, whether they pray'd in Book or off Book, but whether they were qualify'd by taking the Oaths, and subscribing the Declaration—and whether they pray'd for the Queen or no.

Secondly, Yet after all I must subjoin this Note, that the introducing the *English* Liturgy into *Scotland*, had several Arguments against it, which they never can reply to.

1. That it was manifest, it was not attempted in Principle or out of Favour to the Liturgy it self—but, among other worse Words, to wheedle with the Church of *England* as above, since it was never offer'd to be us'd by the *Episcopal* Church in *Scotland*, when they had the supream Authority in their Hands, both Ecclesiastick and Civil.
2. It is not their introducing this Worship in their Meeting-houses that I am upon, or that is the Complaint—Their Meetings are no more allow'd by the Law than the Papists, nor the

English Liturgy any more tolerated by Law in *Scotland* than the Mass—What they do in the Rique of Prosecution, is done as an Invasion of the Law at the Hazard of the Delinquent—And therefore this setting up the *English* Liturgy in their Meetings is not sufficient, nor will it answer their End.—But the bringing it into the Parish-Churches is the great Point—And this can only be done by intruding—which is the Thing I am now to examine.

Secondly, The Affair of Intrusion into Parishes, has two Ends in it.

1. The immediate Possession of the Thing, insulting the Church-Government, and supporting the *Jacobite* Interest.
2. The suggesting to the People, that they have Encouragement from the Government and the Queen to do so.

The *Last* of these is the principal Thing in my present Enquiry—And this, 1. As it respects their own People, to encourage them in their continued Separation—And, 2. As it tends to discourage and disquiet the People of *Scotland*, filling them with constant Jealousies of the Government, and Fears for their establish'd Church, as if the Queen or the Administration here, should tacitly encourage or connive at the Invasions and Innovations made upon the Church of *Scotland*.

Now to clear up this Point, I shall not go round about for Fear of speaking too plainly—They mistake me much, that expect that timorous Way of arguing—to prove the Negative—That the Queen and the Government WILL NOT do this—is what these Gentlemen want, and think they have a mighty Advantage against us, in putting us upon that Difficulty; but I'll return it upon them to their Disadvantage—And if I first prove, that the Government ought not and cannot do it, let them at their Peril suggest they will do it.

The Queen is, 'tis true, a Member of the *Episcopal* Church, and the Government of *England* is *Episcopal* in general; but the Queen

Queen and the Government of England have made a Treaty of Union with Scotland, in which they have stipulated, agreed, covenanted, and bound themselves to maintain the Church of Scotland as now Establish'd, and the Worship, Discipline, and Government of that Church, WITHOUT ANY ALTERATION. Mark that Word in all succeeding Generations. *Vide the Act, for the Security of the Protestant Religion. &c.* afterwards made a Part of the Act of Union.

Now, will any Man have the Impudence to say, or suggest, that the Queen shall suffer any Alteration in the Worship of the Church of Scotland?—No, Gentlemen, let no honest Man in Scotland fear it, her Majesty CANNOT do it—Nay, let me go farther, her Majesty DARE NOT do it. Nor are my Words unbecoming a Subject, or what I ought to be afraid to speak. Her Majesty will not be displeas'd to hear any one say, That two Obligations in the World bind Her so, that She dare not invade them, Conscience, and the Laws—It is not Blasphemy, or a Denying the Omnipotence of Him who can do All Things, to say of GOD, He CANNOT be, He CANNOT cease to be—or to be infinitely Good. It is no Breach of Duty or Respect to say, Her Majesty dare not act against her Conscience, or dare not abandon her Honour as a Sovereign—The Queen's Honour is engag'd

to the Laws, her Majesty has sworn to govern by them, the worst Enemy the Government has cannot charge her Majesty with a Breach of them; not that unprecedented Address of a whole House of Commons to the Queen, to take Care of her Prerogative, could move her Majesty so much as to give her People the least Jealousie of it—The Union is bound by the Laws of both, and of the united Kingdom; and the Queen, as Queen of each Kingdom, has given her Royal Assent, which is a solemn Engagement, never to break it—And the untainted, uninvaded Conscience of the Queen, is your Security; her Majesty dares not invade her own Conscience, and so may with the utmost Respect, Duty, and Deference be said, Not to dare to break the Union.

Nor has the Queen really given the least Ground for any Man to suggest, that ever her Majesty would break in upon so sacred a Treaty, which makes the Suggestion the more unkind and undutiful. I have been the plainer and the more particular in this Case; 1. To suppress the Design it self, which is not only disturbing to the People in Scotland, but dishonourable to the Queen, and particularly barbarous in the Persons that suggest it—And, 2. To give Ease to the Minds of the honest People in Scotland, among whom the Jealousies of the Thing may have made any Impression.

MISCELLANEA.

THO' I have not left Room to say much in this Part of the Paper, yet a little Piece of Justice demands a Word or two from me—Upon the Collection of Charity, for the disposing, planting, and settling the poor *Palatine* Refugees among us, which Collection is now begun, I find Abundance of People busie in offering what Injury they can to the poor People, in order to obstruct the Charity of such as are willing to assist them.

They have been very loud on all Occasions to rail at their coming over, at their being employ'd, and of their taking the

Bread out of the Mouths of the Poor, as we call it, and the like—Now they see them upon removing, in order to be settled, and the whole Nation mov'd by the Queen's Example, opening their Purses, and giving them the needful Assistance—Now they raise Slanders upon the poor Peoples Behaviour—in order both to streighten the Hands of those that are inclin'd to relieve them, and to discourage and make those People afraid, who are preparing to receive and entertain them, as well in Scotland as in England.

That